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American Baptist Board of Foreign Missions.

Greece.

JOURNAL OF MR. LOVE.

Our readers generally will recollect that early in 1838 a tour was made by Mr. Love into various parts of Greece and Turkey, with special reference to missionary labors and the selection of a new station. Portions of the journal then prepared, have been published in the Magazine. The remainder, which has lately come to hand, will appear in this and the subsequent numbers. The following extracts, it should be noted, succeed immediately to the remarks on consular power and protection in Turkey, p. 311, last vol.

Journey from Salonica to Joannina.

Patras, Sept. 25, 1838. The desire of learning more particularly the condition of the people in that part of Turkey anciently called Northern Greece, and which has been so long overlooked in these days of Christian benevolence, induced me to return to Patras by way of Joannina, Arta and Prevesa. This route would be attended with some difficulties and dangers. But since they were not so great as to hinder men in the prosecution of their ordinary business, whenever interest led them that way, it seemed to me that they should not be insurmountable obstacles to the missionary in prosecuting his labors.

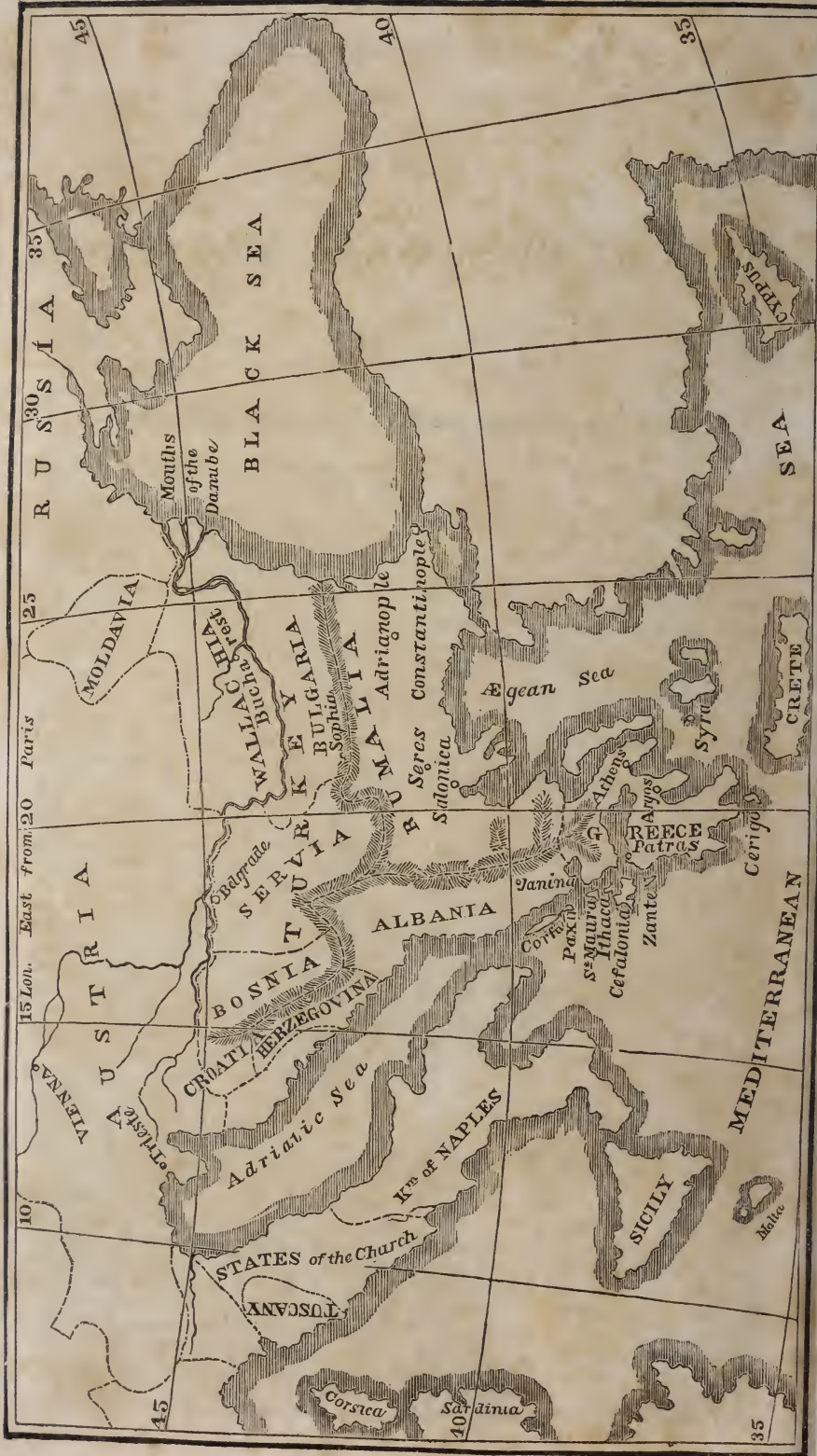
Two roads lead from Salonica to Joannina. The first, by Berœa, takes a southern direction, and, leaving Mount Olympus on the right, and Ossa on the left, passes the Vale of Tempe on to Larissa, the chief city of Thessaly. Here it takes a western direction, and, following up the river Peneius, crosses the Pindus at Mezzova, a considerable

town in the borders of Epirus, and on the boundary of the modern Albania. The other road takes a north-western direction through northern Macedonia. About 60 miles from Salonica it assumes a south-westerly course, and crossing the Pindus at the celebrated pass of Plaka, it unites with the former about half a day's distance from Joannina. In order to avoid as much as possible the robbers of Olympus, and the inconvenience of many times fording the Peneius, which, from the spring rains, must, in many places, be swum, I determined to take the northern route. This fording the streams of northern Greece, swollen by the rains, is, to the traveller, very unpleasant in the month of March, as the mountains in every direction are still covered with snow.

The usual method of travelling in southern and western Turkey is on horseback. Indeed the country admits of no other way, for there are neither roads nor vehicles of any description, except in the immediate vicinity of the larger towns. This method of travelling is designated by the Frank word "Posta." The Posta is under the immediate arrangement and supervision of government. Horses are held in readiness at stated places, and the traveller has only to present from the Pacha a "bougallee," or "firman,"* and the specified number of horses, with a guide, is at his command, and he may pass through the country with as much speed as he pleases. Impediments thrown in his way,—such for instance as not providing him with horses, or detaining him without cause, are, I am told, if complained of, followed with summary punishment.

Connected with the trading caravans

* A Turkish passport and order for horses.



15 Lon. East from Paris

R U S S I A

45

25

MOLDAVIA

Months of the Danube

B L A C K S E A

40

R U M A N I A

B U L G A R I A

Sophia

A D R I A T I C S E A

S e r e s

C o n s t a n t i n o p l e

A e g e a n S e a

S a l o n i c a

A t h e n s

A r g o s

R E E C E

P a t r a s

C e r i g o

M E D I T E R R A N E A N

U N D E R

S T R I A

S E R V I A

B O S N I A

H E R Z E G O V I N A

A L B A N I A

C R O A T I A

H E R Z E G O V I N A

A d r i a t i c S e a

J a n i n a

C o r n a

P a x o s

S^{te} N a u r a r i o s

I t h a c a s

C e f a l o n i a

Z a n t e

S I C I L Y

M a l t a

S T A T E S o f t h e C h u r c h

T U S C A N Y

C o r s i c a

S a r d i n i a

10

15

35

35

between Salonica and Joannina, is another species of "Posta," which I do not very well understand. Its special advantage is, that travellers in company with them, are less exposed to robbery. But to travel with a caravan, one needs a tent, as they encamp wheresoever night overtakes them.—Their movements also are slow. Frequently they are fifteen or twenty days from Salonica to Joannina, while, under other circumstances, the journey is made in five or six.

But, notwithstanding these most salutary provisions for the accommodation of travellers, it was not thought proper by our friends at Salonica that I should pass through the country alone. It was not customary for travellers to do so; and it could hardly be expected that I could pass through the land of Turks, Bulgarians, and Albanians, each speaking their own language, without their taking advantage of my ignorance of these languages. For, though the Greek is spoken extensively in those parts, it is not universally so; and in some villages it is not understood at all. And even where it is spoken, the dialects are so various, that one not well versed in the language would with difficulty make himself understood. The British Consul at Salonica, therefore, very kindly offered me the services of his kavass,* as interpreter. He was an Albanian, but spoke readily, also, Turkish and Greek, and something of Bulgarian. In passing through this land of robbers, he was also thought necessary as a guard. And since this was, properly, his profession, he went loaded with the instruments of death, should they be needed in cases of defence. It was in vain that I told him his services would not be needed in the use of such things. He who had stood twenty years as life-guard in the presence of Ali Pacha, and who is never seen unarmed, could be as easily induced to leave behind his clothes as his pistols. I did not insist. My peace principles, however, suffered the less, from the consciousness that, however appearances might be to the contrary, the man, to me, sustained the simple character of interpreter.

It was late on the morning of the 12th of March, when the guide, with his five horses, made his appearance. Three were for myself, interpreter, and

guide; upon another we adjusted the baggage, so that the huge pack-saddle sustained on each side an equal weight. The fifth went without burden and without price, that, in case of accident to either of the other four, there might be no delay. The wisdom of this last provision is better appreciated after the ground has been passed over. The order for the extra horse, however, is given only in particular cases, and is to be regarded as a special favor on the part of the Pacha.

I had signified to the guide the place at which I wished to halt for the night; and as the distance was not less than sixty miles, and the morning already well passed, no time was to be lost. We passed the gates of the city, and the walls of Salonica were quickly lost in the distance behind us. This speed, with halting once to "take bread," and twice for relays of horses, was kept up through the day, wherever the way would permit.

Night, however, overtook us when we were but about forty miles from Salonica. Our progress had been much retarded in finding suitable places to ford the creeks and rivulets, so swollen were they with the rains. We travelled about three hours after dark, when we were notified, by a troop of shepherds' dogs, that dwellings were near. It was a joyful annunciation, and although distant, by night travelling, some three or four hours from the place where I had designed to halt, I determined at once, could we find shelter, to tarry till morning light. It was a dark night; there seemed to be no road, and a thick cloudy sky prevented observation from objects on the ground or in the horizon. We knew from experience only, that we were travelling a low plain, full of ditches and pitfalls.

We halted at the door of the kozzabasis* of a village of some forty or fifty houses, and the interpreter, by virtue of the firman from the Pacha, demanded lodgings. A Christian is never lodged in the house of a Turk. We were therefore conducted to the dwelling of a rayal, where we obtained the best accommodations the village, among that class of people, could afford. It was a hovel, built of the sun-dried soil of the land. The tiling was sufficiently loose to allow the smoke to make an easy escape from

* A person in Turkey, employed as the family life-guard of the Consulate.

* A Turkish headman—the first officer of the village.

the large and welcome fire that was burning on the ground within. Two-thirds of the house was appropriated to the mules and buffaloes of the host. A slight elevation of the ground, and a mud partition about two feet high, gave us to understand the distinction between the stable and the dwelling. A mat of flags was spread on the ground near the fire. This was to answer the twofold purpose of chair and bed. The repast of rice and eggs was soon ready. We sat on our mats, and ate in common from the same dish, of course dispensing with knives and forks, as, the custom of the land rendering them useless, they are not to be had.

Want, I apprehend, has much to do in establishing many of the customs of Turkey. Nor must it be thought that the poor learn to be happy in such circumstances. The houses of the common people are without windows, chimneys, or floors. There are no beds, no chairs, no benches, no tables. The people are destitute of the blessings of this life, and live and die with no hope of blessedness in that which is to come. O God, when will thy church arise and shine, now that her light has come!

I lay down in my capota* to rest. I thought on the condition of the poor people in this forlorn land, where no man cares for the soul of his brother. What wretchedness follows in the train of sensuality and crime! Turkey is every where called the garden of Europe. Its natural resources are surpassed, I suppose, by no country on earth. It is rich in mines of almost every ore, particularly of the precious metals. Its soil is capable of yielding sustenance to half of Europe. With thousands of miles of sea-coast, and abounding in rivers, it possesses natural facilities for commerce to an almost indefinite extent, throughout its whole territory. In this paradise the "Moslem" has encamped; and sword, oppression and crime have wasted the industry, and crippled the energy, and darkened the intellect, of a once powerful, prosperous, and intelligent people.

The district over which I had passed, I never saw equalled in fertility. For some hours' distance from Salonica there were villages, and the land was cultivated. But onward it was an al-

most unbroken waste. For miles I frequently saw nothing, save here and there a wheat-field, or a solitary shepherd with his flocks, or a herdsman with his buffaloes.

Jenidgé—Vodena—Mount Bermius.

Jenidgé, about thirty miles from Salonica, and the only town of importance we had passed, has perhaps eight or ten thousand inhabitants. It is situated on the border of a beautiful lake communicating with the Mediterranean. A more lovely natural situation surely never was beheld. And the fertility of the country around is capable of rendering the city as wealthy as its situation is beautiful. It has a few buildings which indicate plenty—the possessions, probably, of Turkish lords. On every thing else is the broad stamp of poverty. The minarets of eighteen or twenty mosques point insultingly to heaven; and four or five Greek churches tell the stranger that there, too, is the spiritual oppressor of the poor rah of Turkey.

In this part of the country is found the Bulgarian, as well as the Greek, Christian. The difference, if any, between the two sects, I am not able to state. Their moral condition and political relations seem to be essentially the same. Our host was a Greek—his wife a Bulgarian. At our first arrival, I saw, on the part of the interpreter, the first exhibition of the spirit of the Janizary I had ever witnessed. It was a mere expression of his own importance. As we came within a few yards of the house, he commenced hallooing in a truly terrific manner. I understood not what he said, for it was in Turkish. But his manner told me what he meant. It was a notification to those within of our arrival. The host, with no delay, met us at the door. But the interpreter, without other salutation or ceremony, applied the whip to him with as much earnestness as if he had met a dog to be driven out of the house. The host, evidently accustomed to such treatment, sneaked away in silence and took the horses. The family, it seemed, had lain down on their mats around the fire for the night, and the children were asleep. The hostess, as we entered the dwelling, was making all possible despatch to awaken and remove them, in order to give place. But the interpreter, to hasten things, kicked their mats, at once, out of the house, and continuing his hoarse com-

* A thick and shaggy outer garment, of goat's hair, with a hood.

mand, ordered this thing and that, with no small appearance of authority. When the children, in their fright, had been hurried off, half asleep, to a neighboring cabin, and things had become a little quiet, he turned to me in a smiling mood, as if worthy of praise. A timely word quietly seated him, and gave me not the pain of witnessing such another display throughout the journey.

On the morning of the 13th, at light, we departed. The rain continued, and there was too much water on the plain to allow of the speed of the previous day. In about two hours we reached the foot of Mount Bermius, the first elevated land we had met with from Salonica. Vodena was near. The ascent of the mountain was rendered practicable by a circuitous route. We passed into the clouds before we reached the town.

Vodena, in its general appearance much resembling Jenidgé, is, I should think, somewhat larger. Something more than one-half of the inhabitants, I am told, are rayahs. I had a letter of introduction to the Greek bishop, but no time to see him.

A few moments' delay for a relay of horses, and we prosecuted our course. We were in the mountainous regions of Macedonia. The track wound its way along, among the hills, which, in prospect, seemed almost inaccessible to human foot steps. Now the mountains were too steep for an ascent but in an oblique direction. Now we were descending, in order to climb a more rugged steep on the opposite side of a gulf beneath us. Here our horses, with careful step, trod the verge of a precipice, and there we were moving in an opposite direction from the path we had already trodden, some hundreds of feet below us. Sometimes the way assumed a less rugged aspect, and we quickened our pace. In such places we were not unfrequently surprised in finding ourselves in the midst of a cluster of cottages.

The people of this mountain, and others that we passed, had frequently a singular appearance. It differed from any thing which I had ever before seen. Their clothing of sheepskins, the wool unshorn, their hair loosely hanging over the shoulders, their beard of months or years in age, imparted to them an aspect not much like human; while a keen black eye, sunk far behind a heavy brow, betrayed a *wildness* which I am inadequate to describe.

Men armed, I had seen before; for in Turkey it is not unusual to bear a dagger, or a brace of pistols. But, from the leathern girdles of some of these protruded the hilts of two or three pistols and the silvered handles of as many dirks and knives; and frequently a rifle was flung over the shoulder in addition. I am inclined to think, however, that they wore them more as ornaments than as weapons of habitual use.

Towards the close of the day we descended upon an elevated plain. A plain so extensive I was not expecting, in the midst of such hills. The surprise was the more agreeable, as cultivated land and numerous flocks indicated more of civilization than we had, during the day, seen. Whether this little appearance of industry be owing to the great productiveness of the soil, or to less exposures from civil exactions and the rapine of former wars, I am not able to say.

Kilar—Greona—Pindus.

Our progress over the hills had been slow. Kilar, the halting place, was still more than twenty miles distant. Our horses were therefore urged to the very top of their speed. No Tartar, I am sure, could have outstripped us.

It was too dark when we arrived, to notice the appearance or size of the town. And the fatigue of the ride, particularly the running of the horses for the last twenty miles, had quite unfitted me for inquiry. By the aid of the interpreter I was able to alight and gain the ground of the khan.* It was open and exposed to the inclemency of the season. The ground on which I lay was damp, and probably I took some cold. An hour after arriving, I was unable to arise without assistance. *It was a long night.* An hour's sleep, towards morning, after excessive vomiting, was refreshing; and at light we arose and prosecuted our journey, still in the rain.

The plain of the preceding day terminates abruptly at Kilar, and the route lay along a rugged mountain. The ascent occupied nearly half a day. The rain soon became snow, and we met it, full at our faces, for some hours. After noon we descended into a long narrow valley. The clouds hung on

* A kind of Turkish shantee, where they have a fire, keep horses, sell bread and eggs, and men smoke and drink wine.

the snowy tops of the mountains on each side. The fields, inclosed with fences, (what I had not seen before in Europe,) were green with wheat and vineyards. The sun, just at the time breaking through the clouds with uncommon brilliancy and warmth, reminded me of spring snow-storms in New England. We halted at a khan, and took our breakfast of bread and eggs.

The remaining afternoon's ride, through a country of considerable variety, presented little worthy of remark. The general aspect of things was the more interesting, as it indicated rather more of general prosperity, particularly in the cultivation of the soil. The population was less sparse, and all incentives to industry seemed not to be entirely destroyed. We saw a number of villages, but at some distance ordinarily from our path.

We reached Greona before dark, and passed a comfortable night on a floor in the house of a Greek rayah. The man manifested great desire to learn to read, especially now that the word of God was in a language he could understand. He had a large family of children, who, like himself, were entirely unable to read. There was no school of any kind in the town.

On the morning of the 15th of March the Pindus was before us. The day was half gone when we arrived at what is called "the foot of the mountain." A village of three or four hundred houses, chiefly of shepherds I should think, is found at the place.

The Pindus is a chain of mountains traversing the entire length of ancient northern Greece, a distance of about three hundred miles. At the north it terminates in the Balkan mountains— at the south in Oeta and Parnassus. These last are within the boundaries of Liberated Greece. Its ordinary height is from six to eight or nine thousand feet above the level of the sea, and its summit, in some places, is covered with snow the most of the year.

This mountain forms the strong hold of numerous hordes of robbers and pirates, which for many years have infested this part of Europe. The vigilance of adjacent governments, in their attempts to subdue these fearful and desperate men, has hitherto proved unsuccessful; and there will be much abortive effort still, I apprehend, before this object will be accomplished. Such is a reasonable conclusion, from the

*Political, physical, and moral relations of the country.**

Turkey in Europe, is divided into nine provinces, with a people speaking four distinct languages. In this number I include neither Armenians nor Jews. Beginning at the north-west of the kingdom, we have, south of the Danube, East Croatia, Bosnia, Servia, and Bulgaria. These, with the province Herzegovina, south of Croatia, speak, with some variation of dialect, the Sclavonic. Two provinces, Wallachia and Moldavia, at the north-east of the kingdom, are north of the Danube, and the language is Latino-Slavic. They are said to have colonized from ancient Rome. The tract south of the Balkan and east of the Pindus, including the ancient Thrace, Macedonia, and Thessaly, is called Roumalia. The people are Turks and Greeks, and speak their respective languages. In the north and north-western parts of this territory are also many Bulgarians. West of the Pindus and south of Herzegovina is Albania, and the language of the country is Greek and Albanian.† These provinces contain about ten mil-

* Political relations. We do not intend by this, or by any thing we have written, or may write, to convey the idea that we take any part in the politics of Europe. In all our efforts, it is our constant aim to let it be distinctly seen, that with "Cæsar's kingdom" we have nothing to do but quietly and peaceably to obey. In Turkey the political and religious condition of the people is so blended, however, that it is impossible to be well acquainted with the one, without hearing much also in respect to the other. Much that is portentous may be seen in that unhappy country. Should there be the intervention of no successful evangelical effort, I much mistake the signs of the times, if there be not, before many years, a convulsion in that nation, shaking the kingdom to its centre— such a collapse of the social fabric, that its political existence will commence anew. The elements of such an explosion seem to be gathering. No whisper of content is any where heard. It should be the prayer of every Christian and philanthropist, that God would be pleased to avert from them so awful a catastrophe. Just at the present time there is a ray of hope from late treaties between the Porte and Great Britain. Such reforms, from British influence and protection, it is hoped, may be introduced, that quietude, by the blessing of God, may be preserved. England seems intent on a system of policy for abolishing Mohammedan intolerance, that there may be no obstacle to the introduction of the principles of Christianity.

† The Albanian language is probably a descendant of the old Illyrian. It has, in different parts, a considerable variation of dialect, and in all partakes largely at the present day of the Servian-Sclavonic, Greek and Italian. The language is not yet reduced to letters. The New Testament has, however, been translated, and a small edition published, in the Greek character.

lions of souls, less than one-third of whom are Turks.* The Turks are confined chiefly to Roumalia. From some of the provinces, as, for instance, Servia and Wallachia, they are, with the exception of garrisons, by treaty excluded.

The Porte holds in subjection, in Turkey in Europe, seven millions of men, of a dialect foreign to its own. We have, however, only to look at the history of Turkey to understand the nature of this tenure. For the last four hundred and fifty years—from the time the Turk first crossed the Hellespont to the present—the country, in some part, has been in an almost continued state of revolt. The alleged cause has always been to free themselves from the insupportable yoke of Turkish tyranny. The people, to the present moment, seem not in heart to recognize a right on the part of the Porte, to claim and hold by conquest the soil which they have inherited from their forefathers. Some districts have been more fortunate than others, securing by treaty some rights and privileges, and rendering their condition somewhat tolerable. None but Greece, however, have become free.

In an appeal to arms, the reigning power ordinarily has been the more successful; and then there has followed a scene of cruelty and bloodshed the most revolting. The Turk is not satisfied with victory alone; he must redden his sword with revenge. Those who have been in any degree active in procuring the disturbance, or prosecuting it, know but too well what they may expect. If they can escape, well; if not, they die. At the close, therefore, of every revolt, multitudes flee, and multitudes more of unoffending and defenceless inhabitants are butchered, without distinction of age or sex. When a lawless soldiery have slaked their thirst for blood and rapine, and a few thousand children and young females have been seized for slaves, they depart, and leave the remnant to ruminate on the folly of asserting their rights in opposition to superior force.

Now, the direct consequence of this state of things is to fill the country with robbers. What becomes of those bands that have fled to the mountains, and the remnant relatives of families murdered? Made desolate of all that life without religion loves, many may, nevertheless, after a time, return to their deserted homes. Others collect in little villages, in some dark forest,

among the rocks, and acknowledge no submission, no allegiance, no dependency. But, in the bosoms of others, the fires of revenge slumber not. They determine on a life of marauders, to wage an interminable war on their common enemy—to rob, plunder and destroy whenever occasion will allow. The Pindus and the Balkan, stretching as they do along the boundaries of all the provinces, and ramifying throughout the interior of each, covered in many places with impenetrable forests, and abounding in caves, passes and fastnesses, afford them most ample scope for accomplishing their purposes. Whole tribes of such men are now to be found at the north of Albania, and in Herzogovina and Dalmatia, unconquered by the Turk, and unconquerable. They are in a barbarous state. O, who is to carry into their darkened habitations the life-giving light of the glorious gospel of the blessed Jesus!

Nor are the robbers in general without the sympathy of their countrymen. So it was in the time of the Greek revolution; and so, I apprehend, it is, to a great extent, at the present time. Many of the chieftains of these bands were then appointed to offices of high trust; and the achievements of some who fell in the general struggle, are contemplated with enthusiastic admiration. Their names are associated with the dearest interests of their liberated country, and cherished in the bosoms of their countrymen with the highest veneration.

While circumstances thus contribute to make men robbers, the habit of robbing soon renders them fearless and desperate. They soon become robbers from choice. Many of them, who became soldiers in the revolution, have since returned, I am told, to their old pursuit; and some who formerly robbed none but Turks, now do not scruple to come down into Liberated Greece to their brethren, dig through the mud walls of the houses, sometimes commit murder, rob and fire the house, and flee. Patras and the neighboring towns have been visited with such men more than once since our arrival in Greece; and to provide against them, his majesty is under the necessity of keeping a detachment much of the time on the northern frontier. This, with the police regulations at the present time in the larger towns, seems to be ample for the security of those whose houses are not of a material easy to be penetrated.

[To be continued.]

A'sá'm.

JOURNAL OF MR. BROWN.

(Continued from p. 4.)

Inhumanity of the heathen—Mortality among the native population.

June 1, 1838. Commenced occupying the new zayat, which we have put up on the road leading to Bozál village. Several called in to-day, who listened with considerable interest.

9. Have this week heard of the death of two of my old workmen, who were employed in building our house, Rongá-dóriá and Sikiri. The former was running after some cows, when he burst a blood-vessel, staggered a few steps and expired. Started off with br. Cutter, as soon as we heard of his death, and found him lying by the side of the path, in the same position in which he had fallen. No one had been near him, nor was there any to bury him—the passers-by appearing to take no more interest in him than if it had been a dead cow. Truly, thought we, as we looked upon the neglected corpse, here is a specimen of humanity in its degradation! Those who think the heathen are as well off without the gospel as they would be with, ought to witness such scenes before uttering their lying panegyrics upon the happiness and simplicity of these untaught sons of nature. After considerable effort, we succeeded in getting two men to bury him, by giving them a present of one dollar each.

Since I have been at Sadiyá, I have been struck with the frequency of deaths, especially among adults and working-men. Every few days I hear of some one, who has been in my employ or with whom I have been acquainted, falling a sudden prey to the destroyer. I think this great mortality is owing chiefly to two causes—1st, the immoderate quantity of opium used by all the A'sámese, and 2d, their universal habit of sleeping on the ground, which must be highly pernicious, especially during the rains. Account for it as we may, the fact is unquestionable, that an alarmingly large portion of the population die every year. Every thing seems to remind us, that what we do for this people must be done quickly.

July 1. Have had a good number of visitors at the zayat at different

times during the past month. They generally listen with some interest, and scarcely ever dispute, but the truth seems to make but little impression. O Lord, touch their hearts by thy Spirit—otherwise vain are the efforts of man!

August 5. During the past week we have, we think, obtained some evidence that God has begun a good work in the heart of our little daughter. Although we rejoice with trembling, yet we cannot but feel thankful to God for any tokens of love which he has manifested to her.

It appears from subsequent entries in the journal, that these impressions were confirmed by further developements of Christian character in the child, until it pleased Him, whose name, she said, was the “sweetest of all names,” to come and receive her unto himself, on the 29th of Sept. following, at the age of 6 1-2 years.

8. Had a discussion with several natives of considerable respectability. They certainly got the better of the argument, owing in a great degree to my ignorance of the language. Sometimes I think it is useless to argue with the people, until I have acquired such a knowledge of the language as to be able to meet them at every point. But as it is only by practice that we can acquire the use of words, it is perhaps best that we should begin to talk even before we are able to say much to the purpose. I think on the whole, however, that it is best in such cases, to avoid controversy as much as possible, and confine ourselves to a bare statement of the most important truths, on the simple authority of God's word, without attempting to explain the evidences upon which Christianity rests.

Khamti Catechism—Orthography most approved.

Sept. 8. The Khamti or Shyán catechism, in the Burman character, which was prepared above six months ago, is now out of the press. The delay in printing it has arisen from the difficulty of preparing the Burman type, and cutting new characters for the additional sounds in Shyán, beyond those which are common to the Burmese. We have taken considerable pains to ascertain what forms of spelling this language are most extensively understood, and we flatter ourselves that we have got it in such a shape, that it will be read without any great diffi-

culty, by all the upper Shyán tribes, from the frontiers of Laos to the highest limits of the Bor Khamtís. That the orthography, however, corresponds in every respect to that of any one district, we are far from supposing, for such is the variety of native spelling that it would probably be impossible to find any standard orthography of the language. In points that admit of a question, we have generally favored the forms which are most common around Mógauing and Ava, rather than those which are peculiar to the Khamtís, who being at one of the extreme points of the Shyán region, may be supposed to have diverged farther from the general orthography than those tribes who inhabit the centre.

14. Have distributed quite a number of catechisms among the Khamtís the past week. Find that they can read them much better than we had feared. Although many of the letters were manufactured by altering and remodeling the Burman type, and a large portion of them cut and cast anew, under every disadvantage, yet there is scarcely a letter which the natives find any difficulty in recognizing. This experiment having succeeded so well, we think we may venture to consider the forms of the letters as settled, at least for the present, and proceed to complete the Shyán fount, by adding to the Burman original all the extra forms which the Shyán requires. To get the additional forms cut, and cast complete, will be a source of considerable expense to the Board, but much smaller than it would be if the letters common to the Burman and Shyán were all to be cut anew. It will be one of br. Cutter's principal objects, while at Calcutta, to oversee the cutting of this fount, and we think that, with his superintendence, it may be done in such a manner that few alterations will be hereafter required.

17. Have just received boxes from home, containing magazines and papers up to the close of 1837. With them we also received a box of clothing from Calcutta, for which we wrote above sixteen months ago! So difficult is it to obtain even the necessaries of life, in this remote corner of the earth. Our letters and papers from America are generally a year old before they reach us.

22. Br. Cutter's absence will be a great drawback upon our missionary operations here. Our printing must be entirely suspended until his return.

Had we another missionary on the ground, who understood the printing business, all might go on without any material interruption. We need more laborers. We need a school-teacher to take the schools which br. Cutter has been so successful in getting up in the native villages. We need, particularly, one or two missionaries for the Shyáns. So many different branches of labor are falling upon me in the A'sámese department, that my hands are absolutely tied in regard to the Shyán. I shall be able to do nothing towards making books, or even acquiring the language of that people, until some one comes to join me. Were there one brother to relieve me of a portion of my duties in A'sámese, and another to go on with me in the study of the Shyán, we should then be able to go forward with some feeling of encouragement.

24. Have heard the news of the Jurláth Rájá being deposed by the English government, on account of his oppression of the people, and his delinquency in paying the government revenues. The whole country is now directly under the control of English officers.

In addition to the various stations that were proposed in our joint letter of May 10th, I hope the Board will send out one or two missionaries to the station which Capt. Jenkins proposes at Lakhimpúr, on the Shubansúri, which will probably be the best location that could be selected for operations among the Miris. I hope, however, it will be borne in mind, that the most pressing need of immediate laborers is *here*, in order to sustain the operations which have been already commenced.

Eclipse — Native superstitions — Visit from a Singpho Chief.

Oct. 3. An eclipse of the moon this evening, nearly total. Such an event is generally looked upon by the natives as ominous of some calamity. They have no idea of the manner in which it is produced. They suppose a demon, called Ráhu, is eating the moon, and in order to frighten him away, they all fall to screaming and beating their tom-toms. The mode of calculating eclipses is not unknown to the learned brahmíns of India, though this knowledge is confined to very few.

4. Had a visit to-day from the Bisa Gám, a Singpho chief, whose village is one or two days' journey up the river.

He appeared very favorable to the idea of our making books in the language of the Singphos. He is quite intelligent, reads and speaks both Burmese and Shyán fluently. Gave him the Burman Digest, and Shyán Catechism, also a few medicines which he asked for.

8. Recommended the schools left by br. and sr. Cutter. We have now three; one in the village of Duisong, one at Bozál, and one in our own compound. The latter is now reduced to a small number, owing to the division of the school—the children of the native inhabitants remaining with us, and the children of the Lipahis being removed to form a school at the cantonments, which will be taught by Mrs. Hannay.

Death of a chief—Native ideas regarding sorcery and witchcraft.

22. Sunday. Heard of the sudden death of the Sadiyá Khówá, the Khamtí chief who formerly had rule over all this district. Went out to his house this morning, and found a great number of A'sámese and Khamtis, assembled to lament his death. He was generally very much beloved by the people, and although his office was long since taken away, yet the natives have always continued to call him the rájá. His son, a bright little boy, has attended our school for several months past. He is the sole inheritor of his father's estate, and will probably be a person of much influence among his tribe.

Found among the company several persons who could read, and gave away six Khamtí Catechisms.

Many of the natives say the Sadiyá Khówá died of sorcery, (*daini khále*), the way in which they generally account for any sudden and violent disease, which resists the power of medicine. Some of them attribute the death of my daughter to the same cause. They imagine there are two kinds of sorcerers, *daini* and *bhutia*,* the former found only among the Khamtis, the latter among the Ahoms, or A'sámese. The former are cannibals, feeding on the flesh of living persons, and are regarded as far the most terrible. A person who is a *daini* (Khamtí, *pishu*) is able to assume any form he pleases, though he sometimes attacks his victim in his own proper person. He cuts open the body and takes away

such portions of the flesh as are suitable to be eaten, then fills up the vacancy with dirt, grass, or other materials, healing the wounds so as not to show the slightest scar, and leaving the person upon whom this operation has been performed, perfectly unconscious of the change that has taken place. The *daini* is invisible to the object of his attack, whom he renders insensible by the force of his enchantments; but if a third person be looking on from a distance, he discovers all that is going on, by which means the *daini* is often detected and brought to punishment. If the heart, or any of the vital parts, be removed, the person dies instantly; if otherwise, he is taken with a lingering sickness, and remains in this state till the *daini* turns over the pot in which he had boiled the flesh; the moment that is done, his victim expires.

The *daini* is not able to attack all persons indiscriminately; it is only those whose allotted time of life has expired, or, in native phrase, "whose destiny has run out." The *daini* understands when this is the case, by a smoke which he discerns rising from the top of the person's head.

This kind of sorcery is supposed to be communicated by parents to their children, but not to persons of another family. If the mother be a *daini*, she teaches the art to only one of her children; if the father, he teaches them all excepting perhaps one of their number. The *dainis* are all distinguished as being particularly beautiful. They are said to possess a kind of precious stone, which prevents their sleeping, and induces a disposition to be constantly roving during the hours of night.

The natives imagine that the *dainis* have increased to an alarming extent about Sadiyá, since the country came into the hands of the Company, as there are now no laws for the execution of those who are detected. In the Bor Khamtí country, the laws against them are very rigid. Any person accused of being a *daini*, is subjected to an ordeal similar to that which has been used elsewhere for the trial of witches. He is bound and thrown into the water, with a large quantity of weights attached to him; all which, if he be a real *daini*, will not avail to sink him beneath the surface. In case a person's guilt is proved by witnesses, no ordeal is considered necessary, and he is executed immediately. It is said that great numbers have been put to

* Pronounced dye-nee and bhoo-tee-ah.

death in the Khamti country, under accusations of this nature.

The *bhutias* correspond more nearly to the witches of western nations, and like them have communication with familiar spirits, who perform for them whatever services they require. The familiar spirit, or demon, which they call *bhut*, is fed and supported by the sorcerer, whose body he makes his ordinary place of repose, entering in an invisible state, and remaining until summoned to execute some errand of malevolence, which takes place whenever the sorcerer has a quarrel. The demon then enters the body of his victim, generally through the medium of some article of food, where he begins gnawing upon the vitals, causing immediate sickness, and ultimate death, unless dispossessed by a *muntra*, (charm,) or propitiated by an offering. As soon as a native is seriously ill, he almost invariably imagines himself attacked by an evil spirit, and immediately sets about dispossessing him, by reading over his *muntras*, or by making a feast and offering a pig, duck, or fowl, with rice, milk, eggs, &c., which he exposes on the highway, in the direction in which the *bhut* is supposed to have come. If the demon is appeased, the person recovers; otherwise his sickness continues, and the ceremony is repeated.

These superstitious notions make the life of the natives one of continual fear and torment, and render them excessively timorous. So universal is the lack of courage, that I have never found an individual amongst them who was willing to sleep alone at night, or to go any distance after dark without company, lest haply he should meet with a *bhut*, or a *daini*.

Abolition of A'sámese, as a distinct language.

29. From the last papers we learn that government have resolved on the establishment of twenty-one schools in A'sám, in which the Bengáli language only is to be taught. This makes it pretty certain that the A'sámese, as a distinct language, will, in the course of a few generations, become extinct, and Bengáli supply its place. This project has been for some time in contemplation, and now that government have set about the work thus vigorously, there can be little doubt that they will ultimately succeed in effecting the change. This renders it a serious

question with us, how far we ought to cultivate the A'sámese, or teach it in our schools. I hope the Board will take the subject into consideration, and give us their advice in regard to the proper course to be pursued. That in preaching we must make use of the vulgar tongue, as at present spoken, for at least several generations, is quite clear; a Bengáli preacher would be perfectly unintelligible to the common people. Still the two dialects are so similar, that a person who understands one, could in a very short time learn the other; and I have no doubt that children, in the ordinary course of reading, for two years, would gain a very correct knowledge of Bengáli. I suppose about two-thirds of the words in common use among the A'sámese are the same as in the Bengáli, with some variations in the pronunciation. The difference in the grammatical structure of the two languages presents the greatest difficulty; as it requires a much longer time to change the grammatical forms of a language, than it does to change single words.

Sickness—Violation of the grave.

Nov. 4. Sabbath. During the past week we have been afflicted with severe sickness in our family. Mrs. Brown was attacked on Sunday last with a violent fever, and at the same time our oldest remaining child was brought down with dysentery. Through mercy they are both recovering. Mrs. Brown not having been well enough since Dorothy Sophia's death, to walk so far as the grave, was intending to go out and see it last evening, as soon as the heat of the day was over. She however found herself too unwell, and as the event proved, it was a great mercy she was not permitted to go. I went out alone, just as the shades of night began to render objects scarcely visible, and as I came near the grave, I discovered, instead of a single mound, two large ridges of newly thrown up earth. On advancing nearer, what was my horror to behold the earth entirely thrown out from the grave, and the coffin exposed to full view! The coffin had been opened, probably in the preceding night, with the expectation of finding silver or other valuable articles, which the ignorant natives supposed we had buried with the child! I afterwards learned that the A'sámese are in the habit of depositing relics and money with the bodies of their friends,

and that the opening of graves in this country is a thing not at all uncommon. The wretched plunderers never stop to replace the earth, so that, unless the grave is very deep, the body is immediately found and carried off by the jackals. This would almost certainly have been the case, in the present instance, if the grave had been left open during the night. God has in mercy spared us such an affliction. I consider it clearly providential that I was just at this particular time led to the spot.

Although I had six or eight kulis (day laborers) living with me, who have been employed in making repairs on our house, it was with difficulty I could find any to help throw back the earth into the grave. When I asked them to assist, they all refused, except two old friends that have been long with me, and for whom I shall always entertain a particular affection. By their assistance the grave was again covered, and there we hope the remains of our child will now be suffered to rest undisturbed, until the final resurrection of the just.

The hard-heartedness of the natives of this country, in refusing to attend upon the sick, and bury the dead, amongst those who do not belong to their own caste, and even then, unless they happen to be near relatives, is truly astonishing and unaccountable. It would seem as if the last spark of even natural kindness and mercy, which we are accustomed to suppose is implanted in the heart of every man, had been extinguished from among them. The instance has been known in India, of a British officer, who, dying while on a journey from one station to another, was deserted by his attendants, and the body left to decay in his palanquin;—and even females have been reduced to the necessity of burying their husbands with their own hands!

Teloooos.

JOURNAL OF MR. DAY AT CICACOLE.

Owing to the recent establishment of the Teloooo Mission, and its having employed hitherto the labors of only a single missionary, the notices we have received respecting the character and circumstances of the Teloooos, have been few and brief, and are for the most part embodied in the annual reports of the Board for the years 1838 and 1839. (See Magazine, vol. 18, p. 158, and vol. 19, p. 143.) For this and other reasons, we pub-

lish below some extracts from the journal of Mr. Day, the missionary to that people, which have come to hand within a few days; although the occasions on which they were written are connected with his residence at Cicacole, in the northern part of the Madras Presidency, in 1837. The following furnishes melancholy confirmation that *the dark places of the earth are full of the habitations of cruelty.*

After family worship in the morning, I walked out, intending to visit some of my congregation. A few rods from our door I passed a miserable object lying in the sand, and, as I supposed, beastly drunk. To my astonishment, it proved to be a woman just dying from disease and want of proper nourishment. She could barely speak a few words, so as to be partially understood. Her frame was reduced to nearly a skeleton, and the pulse could scarcely be distinguished, so "faint and few." Her story was, as nearly as could be understood, "that she was a stranger, had fallen sick, and had had nothing to eat for more than a week." From those who gathered around, on seeing me stop, (for there were many people dwelling on either side of the way, and even at that very time many were passing by, yet none seemed to regard the sufferer, or manifest the least sympathy,) I learned that she came there two days before, and being too weak to proceed further, had fallen down there; that rice water had been offered to her, but she, being of a higher caste than those who offered it, would not drink, lest she should be defiled and lose caste! Remembering the good Samaritan, I prayed God to help me, and directed her to be carried to my study, which was immediately done. Here she was washed and placed upon a comfortable couch, and other little offices of kindness performed for her, when her heart seemed touched with gratitude. She called me her father; and placing the palms of her hands together, touched the ends of her thumbs to her forehead, significant of the respect she felt for her benefactor. She so far recovered as to converse considerably, and the prospect of her entire restoration was so fair, that in my anxiety for her body, and hope that she would soon be able to appreciate the truth more fully, I very much neglected to preach Jesus to her *then*. But, poor woman, her days were numbered and finished. Having left her about twenty minutes, I was astonished, when I returned, to find her

struggling in death. Mrs. Day and others came together as soon as possible, but she breathed her last just as they reached the spot. Her body was borne away in silence, and unattended by mourners, to the "Golgotha" of this part of the city, where it was unceremoniously interred beneath the sand drift, to remain undisturbed until the general resurrection, or, more probably, until the winds partially remove the covering, and the remains be devoured by ravenous beasts and birds of prey, which haunt those places of the dead.

Journey to Berhampore.

While resident at Cicacole, Mr. Day was visited by Mr. Gordon, missionary of the London Missionary Society, then stationed at Vizágapatám, and soon after in company with him made an excursion to the north and west of the station, as far as Berhampore, about 120 miles.

Chingapooram — Bye-ra — Nursimloopetta.

Jan. 9. At Nursimloopetta. After breakfast we set out from Cicacole on a tour which we expect will occupy about a month. We purpose to proceed pretty directly to Berhampore and Ganjam, taking in as many villages as we can without rendering our course too zigzag. From Berhampore we hope to find our way nearly direct to Kimedý, which is about forty miles inland. From K. our route will be nearly west, through Polcondah, Bobilly, and Jyepoor; thence, on our return, we intend to take in Vizianagram, and thence back to Cicacole. Thus our plan embraces the principal part of the Teloogeo country northward of Vizágapatám. The places above mentioned have each a rajah, or subordinate king, except Berhampore and Ganjam. They are also, as nearly as I can learn, the most important towns in this section of the country. Some of them, we are told, contain twenty, thirty, and forty thousand souls. Other large towns there are, and other seats of petty kings, some of which we purpose to visit.

Soon after leaving Cicacole, our way led through open paddy grounds, (at present lying waste,) for several miles; then through a rocky plain, extending many miles each way. Now and then a hillock appeared, covered for the most part with singular pillars of rock, of from two feet diameter at the base, and rising to a point 4 or 6 feet high, to fifteen or twenty feet base and twenty

or thirty feet high. After the rocks, we passed a sandy waste, and again *topes* and vegetables appeared.

The first village we saw is called Chingapooram, containing one hundred or more houses; and the next was Bye-ra, still larger. Near B. is a river, large in the wet season, but now a mere brook. I arrived here, N., a little before Mr. G., and halted close by a large tank, where hundreds of the natives were bathing, and washing their clothes, (for they eat not except they bathe;) this being the time of their chief meal for the day, about 2 P. M. Soon a sepoy accosted me in Hindustani, but being unable to comprehend his wants, I told him to speak Teloogeo. He wished a book. He was from Cicacole, where probably he had seen me. He took, and read with much apparent pleasure; and soon another asked for a book. By this time Mr. G. came up, and after half an hour, spent partly in speaking to the people, and partly in finding a convenient place to remain in over night, we found a native office, in which we now are. This office is a mere shed, open on one side, except as curtained by a cloth, the coarsest, I think, the country affords. After dinner we walked into one division of the village, and having taken a seat on a *pyall*, very soon a hundred or more came around, to whom the blessed gospel was preached, and books, to as many as asked and could read, were given. They listened with apparently deep attention, and asked many very interesting questions. No opposition. Gave two books, (i. e. bound portions of the scriptures,) and twenty tracts. We returned to our lodgings, thankful that God gave us this access to our fellow-sinners, to preach to them Jesus. Many came to our door, until 8 o'clock in the evening.

Bomály—Rugnut-pooram—Agraharum.

10. Bomály, 24 miles from Cicacole. We left Nursimloopetta at half past 5 this morning, and soon entered a desert land, rocky and thorny. Our path lay through an immense tract of thorns, and was only wide enough for a single cart to pass, having the appearance of a ditch rather than a road, formed probably by the wear of travel and rains for centuries. At 8 o'clock we arrived at Archundrapooram. Went into the village to preach, &c. Found it very small, not containing over fifty houses. Mr. G., as usual, addressed an

interesting, but small congregation. Scarcely any of the inhabitants of this village could read. One copy of the Epistles, and a few tracts were given. One old man, who heard, and followed us as we were going out of the village, appeared perfectly astonished on being informed he was a *sinner*; he happening to be of the class who deem themselves, and are deemed by their people, *holy* men. At 12 o'clock we set off again, and arrived here in two hours. On passing through the village we informed a number who we were, and what our business, which was quickly spread abroad. Many came and requested books, while we were taking dinner under the shade of some fine trees, a little beyond the village. After dinner, on returning to near the centre of the village, we met some 20 men gathered, and waiting to hear what was to be said. Our station was the shade of a spreading tamarind tree, and the congregation about 50 souls at first, and afterwards 90 or 100, mostly adults. We went afterwards into other parts of the village; found it a large and somewhat straggling place, containing two or three thousand souls. It is rather a good section of the country, and has other villages near, and would make a pretty good station for a missionary.

11. Left Bomaly about six this morning, and intended to spend most of the day at Rugnut-pooram. Unfortunately we lost our way, and had to retrace our course. This made us very late before we reached R., and the sun was pouring down his rays with great power. The choultry where we stopped, though very clean and nice, was so hot and otherwise inconvenient, and we had been obliged to walk about in the sun for so long a time to find a suitable place to pitch our little tent in, that both of us became much affected and nearly sick. After breakfast, we took our station under a banyan tree, in nearly the centre of the village, where, after a few minutes, one man came who was addressed, then another, and another, until about 100 had collected. These being seated upon the ground, (which is as common here as to sit on chairs in America,) I preached a short discourse, Mr. G. interpreting, from Rom. 5: 8—"God commendeth his love, &c." after which Mr. G. continued to address them with much engagedness and tenderness for some time.

One man asked a book—he was a brahmin, apparently proud and self-

righteous. He proposed many very good questions, and of his own accord attempted to explain some points which were presented, to those who sat near. Many others of the company also asked very appropriate questions, and seemed interested to learn something of *this way*. One man followed and asked an Oriya tract, as he could not read Teloooo.

In another part of the town stands a temple, or rather a pillar, of hewn and carved stone. The base is about sixteen or twenty feet square, with a small room in which the idol or idols are placed. The column rises gradually, tapering to an apex at the height of about fifty feet. Almost the entire surface was covered with images of men and beasts, and imaginary things, which are objects of worship among the Hindús. The expense of this pile must have been enormous. Beyond this, at no great distance, is another temple, of entirely different construction. I should judge it to be fifty or sixty feet long, and thirty wide, about two stories high, built of brick, and plastered with lime. This serves for the double purpose of a residence for the idols and the priests, and for a place of worship. It is enclosed by a high wall, forming a yard of half an acre, and has a number of out-houses and lodging places for the accomodation of the numerous brahmíns in attendance. Before the temple is a raised platform, some twenty feet square, of solid mason work, with twelve pillars for supporting a temporary roof or awning when the god is brought to take his annual airing, and perhaps on other occasions. This platform serves also as a kind of stage, where base women, called wives of the god, sing and dance on festival occasions. The yard is entered by an enormous gate, or double door, at which we met a few brahmíns, porters, who informed us the priests were bathing for dinner, and suffered us to go no farther. This was probably a pretence—we however stopped. Gave a few tracts, which they promised to read, and get read.

Both these temples were built by the late rajah of this place, for which, and other like religious acts, he has, in the opinion of this deluded people, purchased heaven. The late rajah's son, of twelve years, now reigns. The palace is surrounded by a mud wall, say fifteen feet high. We did not go within, as they said the rajah was not at home. What we saw of the outside,

little corresponded with the extravagance of the temples which its late owner built. Rugnut-pooram is a large village or town, with some appearance of comfort and plenty; population perhaps 2000.

At 2, P. M. we renewed our journey, having preached the gospel to 200 persons or more, and given twenty tracts, and one portion of the New Testament. Owing to some untoward circumstances, we did not reach this place, Agraharum, until half past seven o'clock. Soon after leaving Rugnut-pooram, we entered a jungle, mostly of low shrubs, which continued for some distance; yet we had a beautiful road. About five, P. M. we came to a village about the distance we had intended to travel, but finding it very small, and its inhabitants unable to read, except the head-man—we were desirous of proceeding. The country just around is paddy ground, and close to the village was scarcely a tree, even for shade. As we walked a short distance to an orchard, we found a very romantic spot, under the shelter of twelve beautiful tamarind trees, planted in nearly a circle. Under these trees were half a dozen images of stone, of apparently very ancient structure, since they were severely injured by the effects of time; some being cleft through the head, some with the head broken off, and some so effaced as scarcely to indicate what was intended to be represented. Near this singular spot had once been a small tank, which, though now in ruins, exhibited a little of what men in former ages could do, as the wall on one side was constructed of enormous blocks of granite, or rather rocks, some of which weighed, I should judge, fifteen or twenty tons. This tank, we suppose, had been constructed for the use of those who resorted hither for worship; for bathing and washing constitute a great portion of Hindú holiness.

Not finding it convenient to remain there over night, we proceeded to this place, A., through an almost continued jungle on both sides of the road. As soon as we arrived, several brahmins came for books, having heard we were coming and who we were, by one who saw us yesterday at Rugnut-pooram.

Our location to-night is very delightful. The huge spreading trees around, one of which constitutes our roof, the light of the village lamps just in front,

the sweet beams of the moon gleaming through the thick foliage, the clean grassy carpet under our feet, (which we have not before found,) and the unusual quiet that prevails on every side, all conspire to render our situation exceedingly pleasing. After having conversed with, and given tracts to as many as came and would take, and so finished the labors of the day, we could not but remember those we loved who were far away—our families, who were probably at that hour approaching a throne of grace on our behalf—our kindred and friends in our several native countries—the beloved disciples and churches with whom we had had fellowship and taken sweet counsel: all these we still love as fervently as ever. Ten thousand thoughts of home came into my mind, awakening the tenderest emotions of my heart. O how good to reflect on that bright world which will soon become our eternal and blissful home.

Paláshi—Temple of Juggernaut—Oombagawm.

12. On arriving, the first object that struck our attention was a temple of Juggernaut, just at the entrance of the village. We pitched our tent in a fine mango tope, near a detached cluster of houses, a short distance from the village Paláshi. Soon after we walked into the hamlet near by, and were immediately followed by a number of men and boys; anxious to know what we had to say or bestow. At the very entrance of the street was a degrading illustration of the grovelling state of mind and strong delusion of these wretched heathen. A middle aged man, fantastically dressed, was in attendance upon a bull still more whimsically attired with variously colored cloths, bandages and feathers, with not a few brass ornaments about his head, standing at a door, to be seen and revered as a *Divine being!* The sole object of the man was to obtain gifts of rice, money, &c. In this little village or hamlet we had an attentive congregation of about thirty souls, to whom the gospel was preached. Afterward, going into Paláshi (proper,) and finding no other convenience for shade, we sat down upon the door-steps, which were partly shaded by the house, and there had a very interesting and happy time, while showing these bewildered heathen the road to heaven. Some sat on either side of us in the

verandal, but most were in front, sitting in the burning sun, while they listened to the wholesome doctrines of Christ. Of 100 who gathered to hear, *only one* took a tract! On passing through the village to our quarters, the way led near the temple before mentioned, and as the entrance was open and none paid any attention, we quietly turned in to see it. Before the door are several stone images of bulls, one large as life, the others small. On one side, in the verandal, is the *car* on which the idol is stately made to ride, the seat being supported by thirteen posts, carved into various, and some of them obscene and disgusting images. A woman in attendance opened the door of this "chamber of imagery," where were three idols, as usual in all the temples of Juggernaut. This woman appeared to be serving the temple. She heard a little about Christ, and took a tract, which she said she would "get read in her ears."

Having left Paláshi, with considerable trouble and perseverance we reached Oombagaum about sunset. The road is nearly straight, being the Hon. Company's "line road" between Madras and Aska in the north. It is distinguished by banyan trees on each side, planted in succession, about five rods apart. The planting of the trees however, appears to be nearly all that has been done towards constructing a road, unless in some places jungle may have been cut away. As to causeways, and bridges, raising and levelling, &c., nothing of the kind is seen. In many places, where comparatively a trifling expense would have rendered it a tolerably good road, it is now perfectly impassable to carriages and beasts of burden, and even travellers on foot are obliged to go far aside to seek their way. It often occurred to my mind, that it would be a great blessing to the country if the money were laid out upon public roads, which is now expended by government for the direct support of idolatry.

We are now quietly resting under a huge tamarind tree, with not a house in sight, and only two near. One man appears, who is placed here by government, and whose duty it is to supply travellers with fowls, rice, milk, &c., since this is a regular halting station; and were it not for such an arrangement, persons might often be unable to obtain any thing to eat here. To this man a tract or two is given, and we are likely to be altogether quiet during

the night. Our situation is on an elevation of fifty or one hundred feet above the face of the country around, and in one direction we have a fine view of an extensive vale, skirted on the north by a range of hills, apparently covered with forest. In the vale, we can discover several spots where, some of our men inform us, are considerable villages. The country that we have passed over to-day, has appeared capable of extensive production, if well tilled, but now it is mostly in an uncultivated state. A village two miles back, has perhaps two hundred houses. Many discharged sepoys live there; but it has not the appearance of thriftiness.

Conchily-goondum—Ichapore.

13. Conchily-goondum. The route this morning has been mostly through jungle, though some cultivation has appeared. We arrived here at eight, A. M., and to our great disappointment find the place scarcely worthy to be called a village, there being not over a dozen houses, and these miserably poor. It is, however, a regular stopping place for travellers, there being good shady trees, a choultry, a noble tank with excellent water, and a sufficient store for rice, milk and fowls. This place is held especially sacred, on account of a large temple of Juggernaut, built at great expense, of hewn stone. In and about this temple, are about a dozen individuals, who profess great sanctity—so great, that to take a book from our hand, would greatly defile them, while the place they live in, and the diseased state of some of their persons, plainly indicate that their lives are not so pure, nor themselves so holy, as they pretend. To some four or six persons whom we met at the door, the blessed gospel was preached, and two or three books given. Most of the temple inmates were foreigners, and spoke Hindústani, not understanding Telooogo.

The building, I judged to be about 100 feet long, and 35 feet wide.—There is also a wing on one side, in which I understood were the idols. The middle is an open area, according to eastern style, where, at feasts, &c. there are music and dancing. Around the door of entrance, above, and on the sides, also on nearly half the surface of the side walls, were carved, of stone, at an immense labor, many images, designed to represent human be-

ings, and too indecent to allow of description.

Ichapore. This is a large town at the foot of a hill, containing, it is said, seventeen thousand souls, and on the direct road from Cicacole to Ganjam, seventeen miles from Berhampore. It was just sunset, when we arrived at the suburbs, where we were met by a dozen or more poor creatures, who came nearly in our path, and prostrated themselves literally, with their faces in the dust. We supposed they were paying us religious worship, and consequently told them to rise immediately. It was, however, soon discovered that they were imploring our influence to relieve them from a heavy tax which had been laid upon them, and from the cruelty with which its exaction was attended. This being wholly out of our province, we could afford them no relief, but directed them to Jesus, the Savior of sinners, and the righteous judge of the oppressed.

We have pitched to-night, five minutes' walk out of town, under some of the finest tamarind trees I ever beheld. They appear to have stood centuries. Just in our rear, (southward,) is another temple of Juggernaut, once frequented, now apparently forsaken, except by an army of bats, which, taking fright at my approach, made a rush to another apartment, with the noise as of a distant rushing wind. On our left is a triple pagoda, or temple, in honor of some other deity, where are many brahmins, and where ceremonies are now being performed. The bells have just rung, the horns have sounded, and the huge drums have beat, to call his godship, the idol of the temple, to supper.

On our right, is the large village or town of Ichapore, (i. e. village of pleasure, or desirable village,) swarming with its thousands of immortal souls, and destitute of grace, and nearly all the means of grace. A few tracts have been scattered, and a few gospel sermons preached. Through fatigue and the lateness of our arrival, we do not go into the village to-night, but purpose spending the fore part of to-morrow there. A number have come to us, with whom we have held conversation on religion, and to whom, as many as asked and could read, books have been given.

14. We have just returned from our walk into town. We started at sunrise, and very soon the persons mentioned yesterday came again and

prostrated themselves at full length in our path. But as it was out of our power to help them, they were again directed to cease, which, after some persuasion, they did. In a small suburb, near a merchant's house, a pretty large company gathered, to whom the truth was preached. Some heard with apparent joy—others were careless, and some did not understand Teloo-goo. Gave here a few books in both Oriya and Teloo-goo. Going on, we passed a house where the woman had a fever. A sorcerer was present, endeavoring to cast out the evil spirit. We tried to persuade her friends to allow me to give some medicine, but in vain. This deluded people are greatly in dread of evil spirits, and often actually perform religious worship, and make sacrifices to them. "They sacrifice to devils." After preaching Christ to them, and passing into a street of the town, we came up with a most fantastically dressed fellow, singing and making gestures, professing to be a fortune-teller. He was clothed with, first, a native cloth, put on as usual in this country, instead of pantaloons; next a kind of coat or gown, which is much worn by the better classes of natives of this country. Around the loins, another cloth was bound, called a *cumberbund*. On this *cumberbund* were hung all around, other beautiful cloths, folded narrow, and hanging down to his feet. On his head was the customary turban, highly plumed with peacock's feathers; around his neck were strings of beads of a large seed or nut, which the Hindus consider holy; some brass ornaments also, which last adorned his wrists and ankles; and from his shoulders, down his back, hung a tiger skin, with the hair outward. In his left hand was a trident, and a palm-leaf book, by which he was probably assisted in divining difficult cases, and in the right hand a little drum, an inch and a half long, and proportioned, having a small ball attached to the middle, by a string of proper length to admit the ball to strike in the centre of both heads of the drum. This drum he used (making the ball play) while singing out the fates of those he addressed. After we had observed him a few moments, Mr. G. called his attention to our message. He listened a little, but soon turned away. After he was gone, Mr. G. sat down, and read and explained a tract to the crowd that had gathered. Leaving this place, we went into a

more populous part of the town, preached and gave books to several groups, but as it is getting late, we were obliged to leave the place, without going over half of it, and without preaching to but few of its numerous inhabitants. From what we saw, I judge there could not be less than six thousand souls in the place. And what is to become of all these? Who is to break to them the bread of life? The population are mixed, Teloogoo and Oriya; perhaps the larger number are Teloogoo. While we have been eating breakfast, many have come and asked, and received tracts. May thy blessing, O Lord God of our salvation, attend these our feeble and unworthy efforts to do good in Ichapore!

(To be continued.)

Cherokees.

EXTRACT FROM A LETTER OF REV. JESSE BUSHYHEAD, NATIVE PREACHER, DATED PARK HILL, MARCH 19, 1839.

The detachment which was placed under my charge, left the old nation for the west, on the fifth of October last, and we landed at the place of our destination on the twenty-third of February. We were detained one month on the road at the Mississippi, by the ice. There were eighty-two deaths in the detachment while on the road. There were sixty-six members of the church in the Baptist connection in the detachment. Out of this number, we selected two brethren to keep up regular worship during our travel; to wit, Tsusuwala, (whom br. Jones has frequently spoken of to you and the Board,) and Foster who has

lately joined the Baptist church, quite an active and useful man. These two brethren performed the duty enjoined on them by the brethren, faithfully. They frequently held prayer-meetings, and exhorted the brethren on evenings during the week, and on every Lord's-day, except when the weather would not admit of it; for we rested every Lord's-day, except that one time we travelled five miles, to get to the forage for our teams.

The attention among the people to the gospel continued, which commenced among them when they were made prisoners. On the third of Feb. (Lord's-day,) three members were received by the church, and were baptized, (all females,) and on the tenth we collected together, in the midst of our camps, and surrounded the Lord's table. The brethren and sisters apparently enjoyed the presence of God. Several came forward for prayer. In the many deaths which have taken place on the road, several of the members of the church were called from time to eternity, and some evidently died in the full triumph of faith.

I have been with brother E. Jones for several days. I parted with him to-day. I am now on my way home. All the Cherokees, it is supposed, will be in, in the course of one week more.

I lived in the tent nine months and one day, before I got into the house.

As to the two churches (which moved as churches,) we will now shortly select places to locate them. Perhaps Valley Towns church and Amohee church will be forty or fifty miles apart; however it is not determined yet.

I am at present at Rev. Mr. Worcester's.

Other Societies.

American & Foreign Bible Society.

The second annual meeting, subsequent to the recognition of this Society by the Philadelphia Bible Convention of 1837, was holden in the meeting-house of the First Baptist Church, in Philadelphia, April 22, 1839; the President, Rev. S. H. Cone, in the chair. After an hour spent in religious exercises, the usual business was commenced, and the President delivered an animating address.

The work of Home Distribution has commenced during the year, by the preparation of twenty-five thousand copies of the New Tes-

tament in small type, for Sabbath Schools, and five thousand copies of the New Testament, and as many of the whole Bible, in a larger type; both of which are well executed, and sold at a very low rate.

The Society has appropriated \$50,000 to the translation and distribution of the Bible. During the past year \$20,000 have been forwarded to the Board of Foreign Missions, to aid in printing and circulating the Bible in several languages in the East, and \$5,000 to the English Baptist Missionary Society.

The receipts of the past year, in addition to a balance brought forward, of \$19,078 05,

amounted to \$24,745 75; making a total of \$43,823 80; and the expenditures during the same time, were \$37,543 36.

Valuable additions have been made, during the year, to the Biblical Library collecting for the Society.

The number of auxiliary societies is 102; life directors 115; life members 567.

The officers of the Society are, Rev. Spencer H. Cone, of New York, President, and thirty-one Vice Presidents, one or more from each State in the Union; Rev. Charles G. Sommers, of New York, Corresponding Secretary; William Colgate, Esq., of New York, Treasurer; John West, of New York, Recording Secretary; and Rev. Ira M. Allen, General Agent and Assistant Treasurer.

The next annual meeting was appointed to be holden in the meeting-house of the Oliver-street Baptist Church, New York, April 23, 1840, at 9 o'clock, A. M.

Baptist General Tract Society.

The annual meeting occurred on the evening of May 23, in the meeting-house of the First Baptist Church, Philadelphia; the President, Rev. Geo. B. Ide, in the chair. The annual report exhibits an encouraging degree of prosperity. Agencies have been employed during the year in some parts of New England, New York, Maryland, and Virginia; and the effect has been to awaken a deeper interest in the cause, and to bring a valuable accession to the funds. Three new depositories have been established, making twenty-seven in all, of which thirteen are owned by the Society. Auxiliaries and branches remain nearly the same. Many incidents, showing the good effects of tracts, are related in the report.

Publications.—In the work of issuing new publications, but little has been done during the past year. The whole number in the series, including the occasional tracts, is 170. These are now handsomely bound in sets of seven volumes, also in sets of 14 half volumes, for Sabbath schools.

Eight thousand copies of the *Scripture Guide to Baptism* have been published and distributed since the last meeting of the Society, and 1000 copies of the *Baptist Manual*. The former work has been neatly bound, as have also the Premium Tracts on Theatrical Amusements, and the Death of Legal Hope; making the whole number of bound volumes in the publications of the Society twenty-eight.

Of the stereotype plates belonging to the Society, twenty new ones have been made during the year, making the whole number of pages in permanent type 3,056.

The number of tracts printed during the year is 132,022, making 2,778,774 pages. The number of pages issued from the depository is 3,254,220, leaving 2,134,180 pages on hand.

Free grants.—The free grants of tracts made during the year amount, at 1,500 pages for a dollar, to \$677 93. Of this amount, 891,720 pages have been distributed in the Mississippi Valley, and the balance in Jamaica, Africa, Nova Scotia, Texas, and other parts of the world.

Valley Fund.—The amount credited to the Valley Fund during the year, is \$928 40; the amount charged for gratuitous distribution of tracts, \$594 48. The whole amount credited to this fund is \$3,778 65. The whole amount debited, is \$2,413 81; leaving a balance due the Valley, of \$1,364 84.

Foreign Operations.—The whole amount received during the year for tract operations in foreign fields, is only \$125 15. An edition of 5,000 copies of Mrs. Judson's Memoir, in the German language, was published last summer, by Mr. Oncken, at Hamburg, who informs us that he has also commenced the translation of the Scripture Guide to Baptism into that language.

Library.—The Library of the Society now embraces over 200 bound volumes, and about 4,000 important documents. A valuable accession to its stock of books and curiosities has lately been received from Mr. Malcom, and the English Baptist Missionaries at Calcutta.

Tract House Fund.—The amount of this fund is \$910 49. All contributions for the object will be paid over to the Committee who have the funds in trust. The interest is added to the principal every six months; and an annual report of the accumulation of the fund will be made.

Book Concern.—Finding that this concern tends to increase their labors and liabilities, without materially augmenting the pecuniary means of the Society, the Board have resolved to restrict their operations in the business chiefly to the publications of the New England Sabbath School Union, the American and Foreign Bible Society, and those in which the Baptist Board of Foreign Missions are interested.

State of the Funds.—The total receipts of the Society during the year were \$9,223 26. The expenditures have been \$9,632 43; leaving a balance in the treasury of \$354 34.

Among the donations received for various objects, which amount to \$3,023 51, is a bequest to the Society of \$300, by the late Mrs. Abijah Marshall, of Oliver-street church, New York; and the payment of \$150 by the executor to the estate of the late Thomas W. Tolman, of Randolph, Mass., being part of a bequest to the Society of one thousand dollars.

Good Effects of Tracts.—The results of tract distribution no human being can estimate. Thousands are brought to a knowledge of the truth from this blessed agency, in this country, and thousands in foreign lands, of which we learn but little.

In addition to the series of the Society's publications, it is proposed to secure the speedy execution of the following:

1. Several *brief narrative tracts*, of four or eight pages each.
2. An *Evangelical Almanac and Baptist Annual Register*, to take the place, and, as far as possible, fulfil the design of the Triennial Register, adapted to a wide circulation, and furnished at *one tenth* the price of the Triennial Register.

3. The issue of *bound volumes*, to consist of a *doctrinal series*, a *historical series*, and a *biographical series*.

American Tract Society.

The annual meeting occurred May 8. During the year thirty-three new publications have been stereotyped, making the whole number 944; of which 58 are volumes; besides which, 672 (including 50 volumes,) have been approved for publication abroad.

Of several tracts, upwards of 100,000 each have been printed during the year, and of one, 184,000. Total printed during the year, 356,000 volumes; 3,657,000 publications; 124,744,000 pages.

Circulated during the year, of volumes, 299,166; publications, 4,099,170; pages, 119,733,356; making the total circulated since the formation of the Society, 1,153,390 volumes; 51,039,678 publications; 917,983,578 pages. The number of volumes circulated exceeds that of any preceding year by 65,000; the number of pages that of any preceding year by more than 22,000,000. The gratuitous distributions, in 422 distinct grants, including nearly 2,000,000 pages in foreign lands, amount to 3,257,266 pages.

Receipts during the year amounted to \$131,295 40; of which, \$55,852 81 were donations; including \$28,100 62 for foreign distribution, and \$3,461 06 for volume circulation; exceeding those of the year ending April, 1837, which were more by \$25,000 than in any previous year. But the donations are \$16,000 less than two years since, while the proceeds of sales are \$16,000 greater.

Tract distribution and visitation have been diligently and successfully prosecuted during the year, and the department of *volume circulation* has been the means of sending abroad a large number of the most useful religious books.

Foreign and Pagan Lands.—There are 23 American Foreign Mission printing establishments, with 54 presses, five type founderies, and six large and four smaller printing offices; at all which were issued the past year about 54 million pages, besides about 20 million pages on the continent of Europe; 672 publications issued abroad, including 50 volumes, have been approved for publication with the Society's funds; and the Society and the various institutions aided, issued publications in *eighty-three* different languages and dialects.

There has been paid over, during the year, for China, Singapore, &c., including \$1,000 for Episcopal mission, \$2,500; Siam, including \$1,500 for American Baptist mission, \$2,200; Shyans, \$700; Burmah, Karens, &c., \$4,000; Northern India, \$2,500; Calcutta, \$500; Orissa, \$500; Madras, including \$500 for Teloo-gos, \$2,500; Ceylon, \$2,000; Mahrattas \$500; Sandwich Islands, \$2,300; Nestorians, \$500; Smyrna, including \$80 for Rev. J. Brewer,

\$1,280; Greece, including \$1,000 for Episcopal mission, \$1,800; Russia, \$2,000; Sweden, \$800; Denmark, \$300; Poland, \$500; Berlin, \$400; Hungary, \$300; France, including \$320 for Tract Association of English and Americans in Paris, \$1,020; Spain, \$400—total, \$30,000.

American Bible Society.

The twenty-third anniversary was holden in the Broadway Tabernacle, New York, May 9. The receipts of the year amount to \$95,127, which is nearly \$10,000 more than the year previous, but less by one-third than the demands of the institution. The stock of books in the depository has become low, while the calls from the foreign field are more numerous and interesting than in any former year. Applications amounting to \$35,000, are now before the Board, and new calls must soon be presented.

Bibles and Testaments issued. The number of books issued is 134,937, making an aggregate, since the formation of the Society, of 2,488,235. The issues of the last year, including books imported, were in seventeen different languages.

New Auxiliaries.—In the course of the year, twenty-five new auxiliaries have been formed; one of them in Wisconsin Territory, one in that of Iowa, and one in Texas.

Bibles have been imported, during the past year, in Italian, Dutch, Portuguese, Danish, Welsh, Swedish, Arabic, and Syriac, to supply the numerous foreign residents, as the Society does not yet publish in these languages.

Foreign Distributions.—During the year, 1,325 Bibles and Testaments have been sent to the Methodist Episcopal missionaries in Brazil and Buenos Ayres, in Portuguese, Spanish, and French, besides \$500 paid to their Missionary Society, to aid in preparing Indian and other scriptures by their missionaries; to the Presbyterian Board of Foreign Missions, \$1,000 for scriptures in northern India; to the American Board of Commissioners for Foreign Missions, to print the scriptures in the Sandwich Islands, \$5,000; to the same, for Madras, \$4,000; to the Society's foreign agent, Rev. S. H. Calhoun, at Smyrna, for Bibles and Testaments in Greece, Turkey, and Syria, \$3,645 44. No less than 20,000 Bibles and Testaments, or parts of them, have been circulated in Greece the past year; one half of them at the expense of this Society; a considerable number of which were distributed by the Baptist missionaries at Patras. A large number also have been distributed by Mr. Gutzlaff, in China.

American Board of Commissioners for Foreign Missions.

The annual report is printed in the month of September, but public meetings were held in the month of May, at New York, Philadelphia, and Boston. At the latter meeting, May 30, a brief statement of the affairs of the Board was read by Dr. Anderson, one of the Secretaries.

The receipts of the past year are \$252,885, exceeding the previous year by \$8,263, and of the year preceding that by \$22,469. The expenditures are limited by specific sums. The debt is reduced one half this year, and is in a fair way of being entirely discharged.

Five ordained missionaries, a physician, and two female assistants, have been sent out during the past year. There are eleven ordained missionaries, a printer, and seventeen female assistants—twenty-nine in all—who are expected to embark during the ensuing two months; and seven other missionaries, and two physicians under appointment.

The missions under the care of the Board are twenty-six in number, embracing eighty-five stations, with three hundred and sixty-five laborers, of both sexes, sent from this country—one hundred and thirty-one of whom are ordained preachers of the gospel. Seven native preachers, and one hundred and eight other native helpers, make the whole number of persons under the patronage of the Board, in the several missions, four hundred and eighty.

In connection with the missions are fourteen printing establishments, with thirty-three presses, and four type foundries, and seven seminaries of Christian learning.

SANDWICH ISLANDS.—Rev. Mr. Spaulding, late missionary at the Sandwich Islands, related the following facts, in a speech at the meeting of the Board in Boston :

These islands are thirteen in number, eight of which are inhabited. They lie within the tropics, between 18 and 23 degrees north latitude. They have been thrown up from the ocean by the action of volcanoes; and there are probably not less than 500 old craters on these islands. The soil is volcanic, and consequently exceedingly rich and fertile. The *morus* of the silk worm is indigenous. The very *tapa* of the natives is made from its inner bark. These islands were unknown till 61 years ago, when they were discovered by Capt. Cook. How many years they had been inhabited at that time was unknown. The natives had lost all knowledge of their country. They had a tradition that their god *Lono* had gone in search of a stray island, and would return again. When Capt. Cook came, they supposed that *Lono* had returned, and brought the island with him; for they took the ship for the island, and the masts for the trees. They received him as their god, and called him *Lono*. They lived in little grass

huts and caves—men, women and children herding together like brutes. They put Capt. Cook to death, but not intentionally. Some of his men had killed a man, in an affray, on another part of the island. This produced great excitement; and Cook, not knowing what had happened, became alarmed. The natives perceived this, and said, "Why, our god's afraid!" And one of them, in order to try him, took up a club, and struck him on the head, exclaiming, as he witnessed its effects, "Why, he's just like one of us!" Both appear to have been acting on the defensive, but the natives being the strongest, Capt. Cook was killed. This shows how jealous God is of his honor. He will not suffer vain man to receive the honor that is due to him alone. God seems to have dealt with Cook as he did with Herod.

Forty years afterwards, in 1819, the missionaries found the natives just as Cook left them. Many ships had visited them, but they were no better. The missionaries expected to contend a long time with idolatry; but in the providence of God, idolatry received its death blow before they arrived. There were many *tabus*, the violation of which was supposed to be punished by the gods with death; and the priests generally managed to put to death secretly those that had broken them, so as to keep up the superstition. One of them was, that men and women should not eat together. King *Riho Riho* doubted the reality of this *tabu*. He inquired of one of the priests about it, who told him there was nothing in their religion; but another one cautioned him not to break the *tabus*, lest he should die. However, he was resolved to venture; and on one occasion, when a great concourse of people were collected at his house, he with great trepidation, sat down and ate with his four wives. When the natives saw this, and that no harm followed, they ran to their idols—one broke off an arm, another a leg, another a head, and another threw stones at them. But idolatry was not so soon destroyed. An aspiring young chief put himself at the head of the idolaters, and after offering sacrifices of human blood, to secure the favor of the gods, undertook to secure to himself the dominion of the islands. One chief having heard almost nothing about Jehovah, only that he was greater than idols, vowed to Him that, if he would give him the victory, he should be his God. His soldiers were disheartened. Such a thing had never been known before, as to go to war without the shedding of human blood. But he went to the battle, trembling, half-trusting in the unseen Jehovah, and God gave him the victory. He told his warriors that Jehovah was the great God, who had given them the victory; so that, as soon as the gospel was made known to them by the missionaries, they were prepared to receive it.

One of the first efforts of the missionaries was to reduce the language to writing; for the natives could not speak English at all. They found this could be done with twelve letters; five vowels, and seven consonants. They were wise enough to have every word spelled just as it is pronounced; so that they cannot spell wrong. This gives immense advantage in teaching them to read. The natives were afraid of writing at first, because they perceived that ideas were communicated by it, and they supposed that there was some witchcraft about it. So that although among a community of thieves, the missionaries at first never lost anything that had a mark on it, because it was something

that could talk, and they knew not what it would say.

The missionaries were obliged to approach them carefully. It would not do for them to go to the people first, lest they should excite the jealousy of the chiefs. But when the chiefs learned to read, the rest of the people followed their example. There was now a rush of the whole nation upon a handful of missionaries. And as soon as one had learned a few words, he must go and teach them to others; and you may judge what teachers they were; many of their scholars learned to read the first book wrong end upwards. But in this way, hundreds and thousands blundered into it, so that they soon learned to read. The New Testament has been printed in the Hawaiian language; but when the second edition was out, although 14 persons were employed in the binding, it could not be bound up fast enough for them. The whole Bible is probably through the press by this time.

A hundred different publications have been issued in the Hawaiian language, and more than 83 million pages; which would give every man, woman and child, a library of 12 volumes, of more than fifty pages each. What an amount of intelligence is brought in through these books! Not a sentence has ever been printed in the Hawaiian language which has not come directly from the missionaries, or natives under missionary direction. The consequence is, their literature is chaste and sanctified. There is not a straw in the way of the power of the press, and it bears with tremendous force among the people.

There are seventeen missionary stations among five islands. At most of these stations permanent meeting-houses have been built by the governors, chiefs and people. The natives live in little grass huts, but they feel it important to have permanent houses for God. The meeting-house at Lahaina is built of stone, 124 feet long, with galleries, belfry and bell, but no seats. The ordinary congregation was fifteen hundred two years ago; since which it has greatly increased. I have several letters recently, in which the average attendance is stated from six congregations. Two years ago it was six thousand; now it is eighteen thousand five hundred; making an increase of more than eighteen per cent. in two years. We see all the order and attention in these congregations that is manifested in this country. Every man has a hat, and every woman a bonnet, and they appear decently clad. Our governor has appointed fifteen or twenty individuals to sit in different parts of the house, to see that order is preserved, and if any one is inclined to sleep, he is waked up. They carry their pencils and slates, and take down the text and the heads of the sermon, and they meet together in the evening, in little companies of forty or fifty each, to compare notes and talk over the sermon. We can rebuke their sins with all plainness without giving offence.—We find no difficulty in preaching directly to the king and chiefs, singling them out in the congregation. If any sin exists among the people, we say, as Nathan did to David, "Thou art the man." They receive the gospel with more readiness than it is received in this country.

The following extracts of a letter from the Rev. Mr. Coan, dated Hilo, Dec. 13, 1838, will show, in a specific instance, the nature and

circumstances of the great change which has been recently effected among this people.

The work of God, which was somewhat distinct here some eighteen months ago, has been, during the past year, all-glorious. The great mass of people throughout the district, (100 miles long,) have been aroused to inquiry. Our congregation, which was less than 1,000 when we first came to Hilo, now numbers 4,000 or 5,000, and sometimes it swells to more than 6,000. Much of my time I spend in travelling through the district, and in preaching the gospel in all the villages and hamlets of the people.

On such tours, I usually preach from twenty to thirty times a week. Sometimes during the time of prayer, the Holy Ghost seems to descend like a rushing, mighty wind. Tears flow in torrents. Converts pray with a power and importunity which seem to open all the windows of heaven, and sinners tremble as if they had heard the noise of the final judgment.

When we arrived at Hilo, three years ago, the little church here numbered but 23 members. At the close of the year 1837, it had increased to *one hundred*. On the first Sabbath in Jan., 1838, *one hundred and four* individuals were received to this communion. On the first Sabbath of the following March, *five hundred and two* were added. In July, *seventeen hundred and five* candidates stood up together, and, having professed their faith in the Lord Jesus, they were added to our number. At our communion, on the first Sabbath in September, *six hundred and eighteen* candidates came forward and united with this church; making the whole number who have subscribed themselves to the Lord, since the commencement of the present year, *thirty-three hundred and eighty-one*. The whole number of communicants now in this single church, is about *thirty-five hundred*. *Seven hundred* candidates now stand propounded for our next communion, and there are still many hopeful converts, not yet gathered into the church.

Presbyterian Board of F. Missions.

According to the second annual report, the amount of receipts during the year, including a balance of \$4,200 44 from last year, is \$62,977 62, exclusive of \$2,500, received from the American Tract Society, and \$1,000 from the American Bible Society. The expenditures have been \$53,570 06, leaving a balance of \$9,407 56. Five missionaries, four of whom were married men, have been sent out during the year.

In Northern India, at Lodiana, Subathu, Saharunpur, Allahabad, and Futteghur, schools of different grades are established under the care of the missionaries, at which 546 children are instructed. Three additional missionaries are soon to be sent to these stations. From the press twenty-four works had been issued, in five different languages, making 516 pages, amounting to 70,493 copies, or 1,355,030 pages. Operations have also been commenced among the North American Indians, in Western Africa, and in China.

Donations,

From May 1 to June 1, 1839.

Maine.

Kennebec Aux. Missionary Society, per Dr. Pattison, for support of a Burman boy named Timothy Boutelle,	34,40
Waltham and Mariaville church, per Francis Desisles,	7,60
Portland, 1st Baptist church, per S. W. Field,	67,57
“ David Trull	3,00
“ Mrs. Submit Trull	2,00
Hope, David Crabtree, per Rev. Phineas Bond,	5,00
Farmington, Bap. church, monthly concert,	10,50
“ Ebenezer Childs	5,00
per Ebenezer Childs,	15,50
Sedgwick Bay, Male Missionary Society, per Rev. E. Pinkham,	29,32
South Berwick, Mrs. Dole, per Rev. Mr. Colby,	10,00
Baring, Bap. church, per Rev. O. B. Walker,	3,00
Cumberland Baptist For. Miss. Society, David Trull tr.,	5,12
New Gloucester, ladies of 1st Baptist church and society, per Rev. A. Felch,	13,00
Brunswick	12,00
Kennebunk Port	3,25
Kennebunk	5,00
Milton Mills	9,00
Acton	4,75
Shapleigh	8,45
Wells	30,25
South Berwick	3,64
South Berwick Village	22,50
Somersworth (Great Falls)	55,00
Sandfor	2,77
Cornish	31,00
Buxton	13,71
Elwine	2,50
Portland Free-st. Church	80,00
Paris	15,61
Hebron	5,33
Turner	12,60
Buckfield Village	1,00
Buckfield, 2d church	45
Hartford	1,50
Livermore, 1st church	14,12
“ 3d “	9,51
Paris and Woodstock	3,00
Craigs' Mills	1,75
Harrison	3,06
per Rev. D. C. Haynes, agent of the Board,	351,80
	547,31
<i>New Hampshire.</i>	
Brentwood, Rev. J. Holbrook	,50
Cornish, Bap. church and society, per Rev. David Burroughs,	16,00
Hampton Falls, Baptist church and society, per R. Dodge,	15,37
	31,87
<i>Vermont.</i>	
Thetford Post Mills, C. Carpenter, per Mr. Bartholomew,	5,00

East Williamston, Female Miss. Society, per Lyman Culver,	15,00
	20,00

Massachusetts.

Three boys, friends to missions, for Burman mission,	1,25
Boston, a lady, per Charles D. Gould,	2,50
“ a member of the 1st Baptist ch., per Rev. E. Thresher,	20,00
“ Female For. Miss. Society, Miss Adeline G. Tilden tr., per Rev. Mr. Driver,	13,00
“ Female Primary For. Miss. Society of Federal-st. ch., for Theological school in Burmah, per Mrs. William Reynolds,	25,00
“ Two ladies of Charles-street Baptist church	10,00
“ Female Juvenile Missionary Society of the Federal-st. Female Sabbath school, Miss Caroline Loring, tr., for the Reynolds scholarship,	16,00
Harvard, Burman Mission Society, Miss Diana Chase tr., for Burman mission,	15,25
Brookline, ladies of the Baptist church and society, for Burman mission, per Mrs. Susan Griggs, treasurer,	42,50
Reading, 2d Bap. church, monthly concert, per Ebenezer Eaton,	6,00
Byfield, Baptist society, monthly concert, per Rev. Jacob Weston,	3,00
Westminster, Mrs. Nancy Wood, per Rev. Mr. Brown,	2,00
Florida, Mrs. Freeloove Drury	5,00
Cambridge, Foreign Missionary Association of the 1st Baptist church and society, per William B. Hovey, treasurer,	885,00
Franklin co. Baptist Association, Cyrus Alden tr.—	
Colerain, 1st Baptist church	6,75
Buckland, for circulating the bible in Burmah,	3,00
Ashfield, Baptist church and society, for circulating the bible in Burmah,	5,23
	14,98
Webster, Baptist church and society, per Rev. L. G. Leonard,	20,25
Taunton, monthly concert, per Rev. H. Clark,	16,46
Southborough, friend to missions, per Rev. A. Samson,	6,75
Chelmsford, female members of Baptist church, per Rev. Mr. Parkhurst,	21,35
Fall River Juvenile Association, per Miss Laura H. Lovell, tr.	8,00
Newton Centre, Baptist Sabbath school Missionary Society, for Maulmain Sabbath school, per Prof. Ripley,	4,72
Roxbury, Infant Sabbath school of the Baptist church, per Mrs. E. H. Peck,	1,20
Groton, mission box, per Rev. Amasa Saunderson,	20,00

Weston, Baptist church and soc., per Rev. Joseph Hodges, Jr.,	23,00
Berkshire Baptist Association, A. Hayden tr., a friend, per Rev. John V. Ambler,	3,00
Westboro', a female friend deceas- ed, per Tristram Libby,	3,00
	<u>1194,21</u>

Rhode Island.

Providence, Ladies' Foreign Mis- sionary Society of the 1st Bap- tist church and society, Miss Phebe Jackson tr., for the sup- port of Mounng Shway Goon, a native Burman teacher,	100,00
R. B. Huckins	5,00
Mrs. Caroline Huckins	5,00
	<u>110,00</u>

Connecticut.

Fairfield co. Association, per Rev. J. G. Collom, tr.—	
Weston, Baptist church	56,12
Newton ch., two members	75
	<u>56,87</u>
Hartford, Infant Sunday school of the 1st Baptist church, Mrs. Orra A. Bolles,	2,50
	<u>59,37</u>

New York.

Poughkeepsie, Fem. Mite Society, Mrs. H. Conklin tr.,	27,00
New York city, Amity-st. church, per Henry P. Freeman,	769,84
Rochester, sundry collections, per Sage & Pancost,	550,00
Utica, Isaac Brundage, per Dr. Paine,	1,00
" A. Gillet Rose	1,00
" Jacob Stratford	5,00
Frankfort, James K. Rath- boue, for Burman mission, per W. R. Stevens,	100,00
Leyden, Baptist church, per S. Parsons,	22,00
Peru, do. do., Huron co.,	10,00
Marion, Wayne co., Stephen Law,	1,00
per Bennett & Bright,	140,00
	<u>1486,84</u>

Pennsylvania.

Philadelphia, 11th Baptist church, two ladies, per Rev. A. D. Gil- let,	10,00
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North Carolina.

Tarborough, Henry Austin	10,00
Fayetteville, Col. M'Allester	20,00
" Dea. John Smith	20,00
" Mrs. Elizab. C. Smith	5,00
" collection	5,00
" friends	2,12
per Rev. Thomas Mason, agent of the Board,	52,12
	<u>62,12</u>

South Carolina.

Edgefield Association, per Dr. William B. Johnson—	
Bap. church, Edgefield, month- ly concert,	100,00
Buford's Bridge, a friend	50,00
" Y. T. Harrington	10,00
" Rev. A. Font	10,00
per Rev. T. Merodith,	70,00

Bethel Association—Fairfield, Bap. church	53,00
Chesterville, do. do.,	11,18
Moriah Association, York- ville, Bap. church,	3,62
Sugar Creek, do. do.,	16,17
Beaver Creek, do. do.,	10,70
Fork Hill, do. do.,	18,50
Spring Hill, a friend	1,50
Miscellaneous collections	90,13
per Rev. T. H. Mason, agent of the Board,	204,80
	<u>374,80</u>

Georgia.

James Bernard, per Rev. T. Mer- edith,	5,00
Georgia Association, per Dr. W. H. Turpin—	
Augusta Fem. Baptist Mission- ary Society, Mrs. Sarah T. Hard treasurer,	73,53
Georgia Baptist Convention, Col. Absalom James treasurer—	
For foreign missions	2772,55
" Burman do.	111,50
" support of Rev. Mr. Stevens, missionary in Burmah,	420,47
" tracts	2,00
" general purposes	3,00
	<u>3309,52</u>
	3388,05

Alabama.

Montgomery Foreign and Domes- tic Missionary Society, per Cy- rus Phillips,	36,00
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Ohio.

Cincinnati, North-st. Baptist ch., monthly concert,	13,18
Dayton, 1st Baptist church, month- ly concert, per Augustus King,	15,00
" Sundry individuals, per No- ble S. Johnson,	100,00
" Miss Mary Kimball	5,00
" John Smith	10,00
per Dea. John Smith	143,18

LEGACY.

Dover, Mass., estate of Hannah Peplow, deceased, per Hinsdale Fisher,	130,00
	<u>87593,75</u>

H. LINCOLN, *Treasurer.*

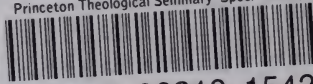
☞ The Recording Secretary regrets to find that, in the published list of the members of the Board of Managers of the Baptist General Convention, who were present at the late annual meeting in Philadelphia, the name of WILLIAM COLGATE, Esq., of New York, has been accidentally omitted. The error occurred in transcribing the records for the press.

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